961 about them. Nowadays the hill areas are uninhabited. There are vegetable gardens, cocoanut [241] groves, palm wine groves and distilling huts in [274] the hills. They are owned by the kampong folk. They go there to get the fruit, etc. During certain seasons they may stay in temporary huts in the uplands for several days.

● 161 The population of Ambon Island is quoted to me in several ways, ranging from fifty to seventy thousand. During the war there were forty-six thousand (plus perhaps eighteen thousand Japanese coolies) Japanese quartered here! To the south, Leitimor peninsula is much smaller. Most of the 771 Leitimor kampongs are Christian. In fact, the 491 only Mohammedan kampong is Batumerah, practically 133 a suburb of Ambon. Then, going north, there is a road to the very narrow isthmus of Paso. From there a road goes west into Hitu along the shore to Laha airfield, and then it branches over the hills and runs to Hitu town on the north coast. A road from there goes to East Hitu running over the hills to Tulehu and then to Waai, and on to the old airfield Liang in the northeast corner. South from Ambon a road runs to the southwest tip of Leitimor. The roads are full of holes and are not kept in good repair. However, there is more of the original asphalt left than in Celebes. Roads are narrow, yet there are plenty of [489] buses. Much of the land is low-lying, steamy jungle. Hitu is mainly Mohammedan, but there are Christian kampongs, especially along the south coast. And Waai is Christian. On Ambon in general the kampongs are almost all exclusively Christian or exclusively Mohammedan, although there are two which are mixed. A good many streams run into the sea.

144 There is much racial mixture; the main impression one gets is that the basic element is Papuan and Negroid. Many are very dark and

T It is very interesting to hear the bahasa
197 tanah [the local language], which is used most often in the Hitu kampong. Even the children speak it. It is practically the same as on Ceram, and it's certainly far from Malay. It is the language of the family names and place names here and that is why they are hard for me to remember. It sounds completely alien.

582 The Radja said that adat is kept much more in
178 Mohammedan than in Christian kampongs and Gaspersz
182 agreed. Still, some things are not that way. For example, the Christians keep the old taboo (?) on family endogamy (Can this be? If so it is very interesting. [RK says yes later on]) more than the Mohammedans, who follow agama rules only. But even the Christians have to change somewhat in this regard. For example, there are so many of the Soumokil clan in Saparua that they have to inmarry.

505 From here one can see Ceram clearly. It is mountainous and only about twelve miles, or three hours and fl. 2.00, from here by dugout. Motor boats leave here for there and Saparua and the other islands.

●161 This is the biggest negri in population in
361 Ambon Island. The population is about four thousand. Nearly all the houses are along about three parallel streets along the shore. But the Radja says that the inland areas have Binongko (from Buton) living with their gardens.

[764] We talked about things like funeral customs
124 and the Radja told me that many of the old practices remain despite Mohammedanism. He asked me a keen question when he asked me whether I favored keeping the old adat or changing. I dodged. He reads papers and is interested in
668 politics. For example he told me how progressives in East Indonesian circles such as the East Indonesian parliament are speaking against

185 on sago and that there is no need for clothing at all. Thus they could be self-sufficient. I pointed out that this was possible but that the G-string and sago type of culture would not be able to provide for schools, etc. That is why they need money from the western part of Indonesia to make East Indonesia anything except a peasant land. He agrees absolutely, and I get the idea that the constant stressing of the point that one can eat at least is a kind of whistling in the dark because they are so anxious about the future.

T & A

124 115 During the second week I got under way gradually, but had to cut out this constant visiting, etc., which D. J. Gaspersz and C. Rehatta thought was good for me. I went to the two kampongs, Tulehu and Amahusu, a few times, and got the two assistants to start work. The one in Tulehu is Gani, the Radja's scribe and a very clever fellow. He works with me in the Radja's front pavilion, the Radja usually being present at the same time. The one in Amahusu is a construction boss, in building, road work, etc. I have not yet got his name. On further acquaintance he too becomes better and better. He too is serious and works very hard and steadily. It is notable how these fellows settle down to the schedule and whenever I come there they are ready with the tables and are working constantly. They understand most of the questions well. For the really old adat rules they have to ask the older men, and I notice that the two radjas, the Radja of Amahusu who is perhaps fifty-five years old and the Radja of Teluhu who is perhaps forty-five to fifty, know a lot about the old ways.

[622] ●161 621 The Radja in Amahusu is also kepala soa and kepala dati. His rank, however, is only that of orang kaya. The one in Tulehu is a real radja,

T & A

161 I think, and this kampong is the largest in all
621 Ambon with a population of about four thousand. The Mohammedan kampongs of Hitu are regularly bigger than the Christian kampongs on Leitimor. The Amahusu population is only about four to five hundred. [Lated denied.]

A

798 Relations between Christians and Mohammedans
177 are excellent here. In fact, they both retain
771 the old adat to a remarkable degree. The kampongs on Hitu keep more of the old ways, for example,
[197] they still speak the bahasa tanah. This may be because they are more remote. On the other hand, Mohammedanism may be less destructive of the old adat than Christianity. Also, the followers of the latter have the Dutch models to follow, whereas the former adherents have no advanced Mohammedan folk to use as models for ever purer acculturation. In both cases the radjas are constantly saying that despite new things, and religion, and modernism, the old adat is essentially good and must not be lost. I can see that even after four hundred years of acculturation these people do keep up a lot of the old practices amazingly well.

796 For example, October 31 was Martin Luther Day
177 (I noted a sign in the Latuhalat church saying
778 "Wittenberg Hervorming"), and great crowds came
769 to Ambon from many kampongs in Leitimor to have
782 open air ceremonies on a hillside behind the war cemetery. There they were, each negri in its own place, with a preacher on a pulpit decorated with leaves and the choirs ranging beautifully
[291] on the slopes. The women, as usual, were dressed in long kebaya (the Latuhalat choir women all wore pink kebaya). Although this was Christian and was concerned with Luther, wasn't it really like the old negri lama practices? Could not

[i.e., "Wittenberg Reformation", Lutheran Church--Analyst]

A

623 173 term saniri is a Ceram name. They know this and that their ancestors came from Ceram. They are not ashamed about it and my assistant says that there are many stories about this.

The saniri here has nine members. They include the radja, the three kepala soa, the tuan tanah, the kapitan; and then, elected, are two of the kepala dati and one orang biasa. Everyone in the negri votes for them.

624 565 554 As for the officials listed above, it can be seen that 1, 2, 3, 4, 5, 8, and 9 are still in. Extinct except in the memory of the people and in title in cases of heredity, are 6 and 7. 1, 2, 3, 4, 5, 6 were, or are, hereditary; 7, 8 and 9 were or are non-hereditary. Thus the noble positions are hereditary and the common ones are non-hereditary. The non-hereditary offices were [623] or are chosen by the saniri. This means that at present they choose only the kewang, and the marinyo.

T

361 ● [161] Tulehu: This is the largest negri in Ambon. The total population is about four thousand. It is situated in Hitu peninsula, about thirty kilometers north of Ambon. A road runs to Paso [491] isthmus and then cuts across the hills to a bay and then again across the hills a bit to Tulehu, on another bay. Beyond this lies the Christian kampong of Waai. Coming into this area one sees the magnificent bay below and not far off are the mountains of Ceram. In between lies the islet of [132] Pombo. It is hot and humid and there is no breeze, though they say this is a matter of season and that at other times there are great waves and strong winds. With a good wind a dugout prau can make Ceram in three hours. The kampong of 361 491 Tulehu is very large and has many roads, more or less laid out in a grid pattern. The main road

A

423 is followed no matter how many families there are.
621 This, as I remember, is amazingly like the rotating system described in "Ponre." I think I have a discovery here. I must check Holleman.

If the dati dies out, its land becomes lenjap [lost]. It then reverts to negri land. It can
[651] then be given for example to a burger. The negri land can be rented too, and the income goes into the treasury.

423 This is an almost complete communalism of
556 land. I asked then if there were no rich or poor
124 families and they said that there could not be any, at least in terms of land. I remarked that they were communists and got a really shocked look.

This led to the old man's saying, in regard to the fellows who have returned from other parts of Indonesia, that they talk very little about politics. We talked a bit about politics, but I noted a marked reticence. Then I started with the schedule.

565 There is no localization of class at all here,
614 nor anything else, except, evidently, the soa.

Before the war the population here was about
161 eleven hundred, but now there are only about nine
727 hundred. This is because so many of the kampong
342 people were killed during the war, either because they were taken to Ceram and were killed by the Japanese there or died there, or starved here, or were bombed, or were killed here by the Japanese. The population is rising slowly again. The number of houses today is thus somewhat smaller than before the war. There has been no change, however, as to the size of the houses.

591 There is very little moving from one house to another or from one section to another. Sons getting married build a new house, and one of them gets the paternal house when the old man

[See bibliography in cat. 113--Analyst]